

Must Remain in
Transcription Room

M 1940

BARN

LUNCH / COFFEE

SATURDAY OCTOBER 10, 1970

LUNCH

MR. NYLAND: One stops the noises of differnet people with only one noise and then there is silence.

Last night I mentioned a few things, partly about activities and partly about Monday evening. There were a few people of the nucleus there, not everyone,- for some reason or other - and I asked of course, at that time already, to tell. I would like the whole nucleus to know what I've said and particularly what I mentioned as a task. It should include Wesley, and we have to get some means by which Wesley can listen to that tape before Monday, because there is a meeting on Monday. I would like to see, as an experiment, what actually takes place if you want to adhere strictly^a, as a group, to a task. It's quite/different thing to have a task with a group of people.

It is only the beginning of certain suggestions, which I will make from time to time, so that the task that one sets for oneself, which of course can be patterned on this kind

of a task, as I said last night, that then for yourself you take off one hour in which you definitely want to have something present to you, or that you select a day - I mentioned that also - in which one is not negative and not flying off the handle. It does not mean that one has to adhere to that task when something is present. The purpose of the task is to have something present. Then when ~~that~~ is there you don't have to have the task.

The presence of an 'I' and the presence of a Conscience will enable you to tell you what you have to do. And at such a time it's quite possible you leave all tasks alone, because they belong to unconscious living, to reach a stepping stone from which you go out of an unconscious area ^{into} ~~to~~ a Conscious area. When there is an 'I', then there is a different way of vibrating in your brain, and also in your heart. And it is that way a person becomes a different kind of a person and then he is ruled by laws which do not belong to the unconscious Earth.

You have to understand much more, in the first place, how simple Work is, and in the second place, how it starts to take hold, through processes of Participation, of your ordinary life, and how gradually because of that your ordinary life will change. The way to express it - sometimes of course, one says that the brain starts to function in a different way. When one says there is an 'I', I really mean that it is not anything outside of me observing me - the 'as if' is only to

illustrate Objectivity. What in actuality takes place is something in my brain reminds me of my existence as I am. That something starts to function as a separate department, and is not affected, or does not wish to be affected by the other mental processes. When the mental processes continue, there is very little energy that will flow into the development of that new department, and it will starve to death, when the wish in ^{The} ₁ other places is in accordance with that what one ought to become. (?)

And this becomes quite fundamental if you understand it in your daily life: more and more wishes should be in different parts of your body. That even at the present time, when the mental functions may be located in your head, that it will be a long time before your emotional impulses are going to be concentrated in your heart. And that, for a long time, in an unconscious state and living on Earth, when one has been familiar with the conditions as they have been in an unconscious state, up to the time that one becomes interested in the wish for freedom, that one is dependent on the nerve nodes which are still distributed over the totality of the body; and that the wish for wanting to Work has to become part of your Being as a whole. It is not only located in your heart, which can not function as yet anyhow - it has to become noticed in the little wishes here and there: a sigh; a way of saying things, that you are partly interested in and make more interest; to make much more of a feeling which, if you could do it in the right way, could be impartial and become more absolute as coming from a different source.

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The whole process of a development of a man isnot that he himself develops. That of course happens, but the reason he will develop is that he has a different kind of a relationship towards something that is of a higher quality, and that he submits then, with the totality of his Being, to that influence. We want to illustrate it for ourselves to say there is an 'I' in my brain, there is something present to my heart, and all the time, waiting to formulate it, bringing it down, as it were, to an ordinary level of ordinary understanding, and in an unconscious world, but don't lose your aim, it is to become a child of God. It is to realize what is you, as you are, a human being with Life. And a life carrier and having a responsibility for that kind of Life, which does not belong to you. It is temporarily placed in your hands. That is how a human being happens to be on the Earth. It is a gift for you to use them, like a talent is a gift to be used again and again for a purpose of being able to give it all back and to tell God, 'Here it is, do with it whatever you wish. I have done whatever I could do with it to the best of my knowledge.'

For that reason the emphasis is not on a man at all, although we do talk about Harmonious Man, but then we talk about what is the form which will allow this Life to come out unhampered, and not bound. ^{The} ^{'n'} harmony is that with that harmony as a combination of the three centers and forming a unity, which we call Harmonious, that there isnothing that will keep Life enclosed ~~within~~ in that form. When I said a little while ago that when a task is finished, it is finished, when what the task wanted to do was ~~to~~ ^{try....} to create a state of Consciousness,

that then Consciousness and Conscience will take over.

When I try to become a Harmonious Man, when the three centers are ready to fuse together and become a unit I have no further interest in that what I am as a human being on Earth. If my aim is then ~~to~~, and you might even say, if I'm called to go up to a higher rank and enter into the kingdom of Cosmic Consciousness. But the balance within a man when he is Harmonious is that he has a choice, he can go up, he also can go down. And our constant struggle in trying to shift the equilibrium to such a point where it is a real equilibrium, and that it is equal to me, to act unconsciously or to act Consciously.

Try to understand these component parts, that they're still there in the unit and that the unit can again open up into Consciousness and Conscience and a Will, when it goes over into a different kind of a state which doesn't even belong to our solar system.

Our attempts for Work have to be very clear, because it is simple. The description is simple. The project is simple when you look at it. The activities which are needed are very simple. The application is everywhere and always. You don't have to wait for the church. You are with your time. Time is always the medium which will remind you. If you take time as a current and it flows through you all the time, you can stop it, like you could stop a flow of water by putting something in its way. The opportunities which are there are given already by the fact that time is flowing and that it is up to a person to put a little pebble in a certain way, so

that it will not, all the time, run into an unconscious direction. That because of this kind of an effort that I say, I call a stop to that what has been flowing through me all the time in a certain way having become even habitual, that then I put something in its way, I say this time, you go somewhere else, because I need this kind of an energy. //

Time is energy for a man. Because he has that energy of his own as his time and he is able to take this time and convert it into Timelessness. See (?) these kind of things and don't become too narrow in trying to locate it constantly in a certain section of the brain. 'I' will pervade, will penetrate, will do, as I've said many times, like yeast. It will start to spread out. It will have that quality when it is alive and your attempts will also change. That what is a result of an attempt in the beginning may be 99% unconscious. By the constant effort of wanting to make it we will become 80...70... 60% unconscious, the rest Conscious.

In a matter of time we take out of time as unique subjectivity and convert it into an Objec--Objective something also belonging to oneself, not as yet being able to give it to the proper source, because what happens in Infinity with time, it is killed.

What is needed for a person is to keep one's time alive until it has given a person all it needs for his development, and when the development is there, his time is no longer needed, he can kill it himself.

You have to look at activities this way. Slowly, surely.

We make mistakes. We are not always there. We forget. I would like the office to become more center for what I ask - the little things I do ask, little reports, certain statements, accounts payable, mostly our debts. We are not at all free from debts. We live on credit. And when we don't pay then we lose credit even. It is important you all understand it because you must not just spend. It is always that responsibility of any form of energy, including money, you have, that, you cannot just be reckless.

I give a task for this week for each one to turn off electric lights whenever you see them and they are not needed, that you make that task in your home or wherever you have opportunity or to whatever extent your responsibility will go in order to do that and as you turn off the switch, will you say 'Okidanokh'. And then be reminded of that kind of a task to maintain energy, and not to waste. it.

It will help you. These are the little things I will tell you - several -- many before I start on my own sabbatical year. Because I want you to understand how to apply Work in daily life. Your daily life will be with you. If Work is there you will not forget it. If Work is kept separate from your daily life, most likely there will be a little bit of a fight between them and that what is intention of wishing to Work will be conquered by your ordinary unconscious existence in time. But when you learn to connect it now and associate it and apply it and make already a little in-roads into your unconscious state, you will be able to keep

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wish for Work much more to the foreground, and in time it will become part of you.

Work that way this afternoon. Remember, remember your own life - remember that inherent in that, even if you don't see it, is a responsibility, even if you don't wish it, ^{it} ~~is~~ still ^{is} there, that even if you want to get out of the way it will chase you. You will be up against that decision. Life was given to you. You have to give an accounting some time.

I hope you can Work. We will have a little music again. Gurdjieff. Listen to it. Relax, if you can. What is music as a language? How can it penetrate into where it should go? Not your head. Not the criticism, not the technique, not even the sounds. Just vibrations as a whole, entering through your ear most likely. If you can have that freedom within yourself because of relaxation, that it could reach your heart, it will stimulate your heart to wish for further understanding.

During this week don't forget any Barn activity. Either your own or someone else's. And even if you don't have any, you are still part of that what is taking place. Even if someone else may be responsible, you, in your thoughts and in your deeds if you can, help to maintain it. It will give you an impetus to Work on yourself.

To Gurdjieff. (Toast)

COFFEE

MR. NYLAND: After talking about honesty last night, I have to consider Have I been honest in telling you certain things? As far as Work is con-

cerned, I have no particular qualms. But I did mention a couple of months ago, a fact which proves to be not correct. I said Krish--Krishnamurti died. I lied, as it were, or rather I didn't tell you the truth because he is alive. It's not my fault because the information I got simply was no question about it and, to some extent, one can consider it a little bit of a joke which someone wanted to play on us, for whatever reason I do not know. But in any event, it was told to you in good faith. And I am glad he is still alive, glad for him. The opinion I then expressed, of course, I still believe in the same ^{in Work}. I would make the same kind of a statement. So that is a correction.

There are, in the beginning, when one Works, many things which seem impossible. When you read ALL AND EVERYTHING and you see the different things that are written about as statements, when one hears about Great Nature, and, having been educated in the atmosphere of nature itself, there are many things that seem quite impossible to believe. The necessity that Gurdjieff talks about for verification of course becomes quite obvious for that reason. But after one Works for some time, and certain things start to fall in place and you become a little more familiar with yourself, and you have to give credence to certain statements which at first seemed impossible now become, most likely, right and possible and sometimes they become firmly convinced as an actuality for yourself. Your verification helps you to get over the first period of impossibilities. Then one continues to Work, then it is necessary to continue to verify (?),

because you are in contact many times with people who also talk about Work and they, in their experiences, relate, particularly when they are honest and also in good faith about what happens to them and their interpretation. And you start to compare that with your own. And then it seems a little impossible that one cannot agree, really. But the impossibility becomes even larger as you go on and then, in your particular journey through Work, you will find certain paradoxical statements which seem to contradict very much what you have experienced before, and what you have taken, also, on good faith, and verified by yourself, and after some time there are other things which become apparent, and cannot be understood and again the impossibility appears.

How can one reconcile statements which are contradictory? One can always say of course that if I could become more and more Objective that then the different subjective paradoxes can be reconciled simply because I see them from a different standpoint. When I am engaged in something and in the midst of that what affects me, it's very difficult to have an Objective viewpoint, and if it is necessary for truth to become Objective and to have opinions which are based on such facts, then of course I will have a hard time when there is a contradiction, which I cannot solve.

And the contradictions are even worse when one starts to believe what someone else is telling.

Now of course there is again and again the one thing^s that counts which is verification for yourself and the belief in your own experience.

But you know how difficult that is because you are associated with people who also have Worked and have experiences. And they then talk about 'I' and 'I being present' and sometimes a realization for themselves which is not expressed, maybe, in the terminology of 'I', but as a presence to them of a higher quality, of a different kind of a 'level', an experience in which they describe that their subjectivity was reduced to practically nothing, and then what was left was simply a recognition of their own life, existing, maybe for one moment, without a form. And then you compare it with what you have experienced. And then you try to be honest and you say, 'what is this, "I"?' Do I know "I" as an experience, and perhaps I should, because I hear it all around me. I hear people talk about it, and quite convincingly.' And when I'm honest I must say I don't experience it (?) that way or whatever I may experience is not that way expressed.

One finds a word perhaps for oneself which then can indicate an experience of your own. And sometimes you may use the word 'self-realization.' But you are a little up against the other people particularly when you are in a group and then particularly when, in such a group, you have a responsibility to talk about Work in the terminology which seems to be acceptable to a great many people, and honest as they are - and as you assume them to be - it is difficult then to talk about their experiences, because you haven't got them and you haven't got such experience of your own. You don't use the words that they use. If you use your own word and it is based on your own experience, you run the risk that you are not understood, or that even you start to doubt. Am I on the right road?

Or is everybody? Are they more knowledgeable than I am?

One can say of course that everybody is wrong but I know. And that of course is not true because everybody is right, including me but how can I communicate and how can I hope for an exchange of a certain kind of a language in which there are no more paradoxical statements? And that what I now experience, if I put it in certain words, that the words can become acceptable to everybody.

You see the problem is that we also have to learn an Objective language. And that that what is understood by a certain word that we use, ourselves, and is based on what we know and what we know very well, and also, what we know with our Being, that that then can become acceptable in principle by someone else who wants to use another word and means exactly the same. And to come to that conclusion, that that then people in seriousness really mean, and for whom it is necessary to have that understanding among them, it will take a long time to iron out the impossibilities of such languages which still exist among us and will exist for a long time.

And one continues to Work. And one hears about experiences of 'I' as if it is such an entity that, if I don't express it that way, I doubt if I actually am Working. It is so difficult to get out of that trap. It is so easy to fall into it. I remember very well in the first years of my acquaintanceship with Work, and there were a few of us ^{which} ~~that~~ were quite close together and got from Gurdjieff certain information, more or less, you might call it, private. And I remember conversations between them and myself, sitting, and trying to understand what they were talking

about. And I did not have that experience that they started to talk about. And I had very definitely the feeling, 'what is the matter with me? Should I adopt it? Should I pretend to have exactly that same "oh, yes, I can talk about that because..."' And of course not being quite honest about it, but it could be understood on my part that I did not want to be alone, and ¹ wanted to have an ^{"an"} exchange and a chance of communicating, and it was questionable for me that I perhaps was not on the right road and all of them were. And I could not say everybody is wrong but I, because I may not have been right at all, and how would I know?

~~A~~ Of course the conclusion for such kind of thought is that I continue to verify for myself and in the verification in the way I wish to express whatever the experience is, that I then try to come to fundamental principles, which of course I call Objective truths or rather ^{truth} in itself and the verification dependent--was dependent on my own experience. And if there was any difference, it was because my experience for myself as a subjective creature was different from the others.

It's logical of course that this kind of a question always has existed in the world, in discussions in different religions, in different statements made by people also truthfully for them, not acceptable by their brothers and sisters. And still they tried in congregations to iron out such difficulties and because of that we found many times a reason then to agree and it became a little dogmatic because not everybody could agree ^{hundred percent} ~~100%~~, but for the purposes of working together, it was sufficient. And the carefulness with which one should continue to verify, was worn off a little

because, although it sounded paradoxical, one was perfectly willing to
~~and~~
wait ~~if~~ perhaps at a certain time that the paradox itself would be dissolved
and that the truth would appear.

I do believe that we stay in this for quite some time. And the reason I bring it up is for those who are in Work now and have been making attempts for several years and that then they will go through such periods of doubt and that I believe it is necessary to tell you not to be disheartened, but to keep on believing that what is your own and what your seriousness considers the truth, and not to listen to someone else because they have their own life like you have your own, and it is much more required that the relationship between you and your own Conscience is not violated in any sense whatsoever. And not influenced by anything coming from the outside world, even if there are-if there are people who try to think in the same way as you do.

Every once in a while, in moment of such doubts, one must have the strength to say, 'This is for me. Even ~~if~~ God, if He tells me that ~~I am~~ I'm wrong, I will still adhere to that what is the truth for me.' I may have mentioned to you, some time ago, an experience which was when I was quite young and did not know about Gurdjieff, but I was religious or at ^{religiously} least brought up in ^{an} ~~religious~~ atmosphere of orthodox Christianity in which it was necessary that one admitted that Jesus Christ was the mediator through whom one could only reach God and that there was no direct road but it was necessary to confess one's sins in order to have

Him take off the sins out of your life, and carry them as it were, for you in order then to clear the road so that you could reach God through his mediatorship. That it was necessary, in these circles where I was brought up, and where it was a question of using certain words for that purpose that one had to admit that unless that kind of a phraseology was used, one was an unbeliever. And being quite young as a student at the University in Utrecht and having associations with different people also who were interested in these ideas among us, there was a camp in which I was officer and there were boys from the schools - from high school and from early University - who would come there; and those who were in charge had talks together.

I do remember that I made a statement; I said "I cannot say this even if it is required, even if there are orthodox students among us in this kind of a friendship, that if it is required that I say this and confess that Jesus Christ is my mediator, then it is far better that I tell God that if ^{for me} A He thinks it is necessary that I say it, that I ask Him to tell me that it and is necessary, ¹ Then, of course, I will do it." It was a statement which made me, you might say, separate a little bit from the general run. And it became much more difficult for me to confess, in my life, that there was a Christian religion for me. And definitely, after some time I would have to admit that I could not follow the dogmatic expressions. And that it was necessary to find out what was the essential value of the doctrine of Christianity and the meaning of the Life of Christ, as described in

the Bible.

I have something like that in mind really, that when one starts to work that you must not get stuck on the dogma which sometimes is expressed by Gurdjieff, and are very strong words and which you must believe if you want to believe in Gurdjieff. But many times you may have to make the statement that not as yet is it right for me to confess that I believe in what Gurdjieff says, based on my own experience, but that I'm quite willing to leave it to the future so that if it is necessary then to agree with Gurdjieff in all, ^{hundred percent} ~~100%~~ expressions then if it is necessary for me to be saved, and I mean it now in the sense of becoming Conscious and conscientious Man, then it will be told to me in some way or other and the understanding will be given if that requirement exists. ¹²¹

This kind of talk of course has to do with your Conscience and the Conscience is the measure for the verification of your experiences. You must constantly keep on believing what is right when you can be honest and you must not have any fear to express it, because what will count in the end - ~~what will count~~ is the honesty in a relationship of friendship in that what is then enabled to continue as an exchange of ideas between people who want to Work together, and together reach a common aim; and that you do not separate out but that you will take the time to come down to brass tacks and really try to understand each other - even if the expressions are not always the same, that you try to find the essential values of each word ^{... of each word} word or each concept, and that with that simply you try to talk in such

simple language that maybe there is no question about the paradox but that the essential quality of a word or a sentence becomes apparent as a result of what is an emotional quality being used in ~~an~~^{the} expression of your language.

The difficulty with the paradoxes is that our unconscious brain is incapable of dissolving them and solving them. And they will remain problems. You have to have the strength of your conviction, you must base it on that what is the truth for you. And what you have to do is to try to analyze the truth and to come to fundamentals and more and more fundamentals. That is why we talk about Essence. And we don't stop at Essence; we want to go to the Essential Essence. And many times I've said 'quintessence' - five times essentially distilled, finally to keep what is ~~then~~^{then} purity in itself. And that all the dross has been removed gradually as dirt, not belonging to the interpretation as many times in a subjective way seems to be hanging around any kind of an^objective truth.

The truth is many times so covered and because of this and not knowing what the covering is we call it that the truth is secret, and of course in reality it is not secret ~~to~~^{for} anyone who wishes to study or find out or verify. ~~White~~^{When} one talks about alchemy and one wishes to make gold, one starts out with the lower metals - lead, for instance, which is not at all like gold but one tries to purify it, to make gold out of it, if it is possible.
(All right, John.) (Turning of cassette)

If you study that kind of a science, because it is really a science, it is cluttered up with so many interpretations which make for simply

for popular sake ~~it~~ it becomes a little attractive, and there's a lot of nonsense connected with it. But if one really ^{wants} wants to look for the philosopher's stone, if one really wants to understand psychologically what is meant by gold, and the search for it, all kind of search which is necessary to keep on distilling--distilling so that the base metal could become a noble one, that really the elements which one must discard gradually also have a reason for existing, in protecting that ^{what} which is as yet not capable of ~~with~~standing the light of Truth. And that in becoming interested in that and in that kind of a search one must never want to give up even if it is difficult.

If you read Parcival and King Arthur's Court and the different stories connected with it, starting with the ~~(hebtabelete???)~~ ^{Niebelungenlied} - whatever there is of that kind of mythology that is a little closer to us, and perhaps a little easier to understand during the time when alchemy had its sway over a variety of different ^{people} people coming from the Middle Ages, and then gradually being discarded because it did not give, in ordinary scientific terms, which were then developing, the kind of facts ^{which} that became exact language and an exact science. But if you want to become interested in such things and try to find esoteric knowledge and even as a 'Secret Doctrine' trying to have Isis unveiled for you, perhaps it is better that you start with your own and to see what is base in you, as a metal or an element, and what would be for you a

picture of a symbol of a noble gas or a noble element, that what is undestructible (~~indestructible~~), what cannot be destroyed by the ordinary chemicals we know about, and apparently has what ~~not~~ sometimes one wishes it to be-Eternal Life,- not to be subject to the laws of the Earth.

Of course it's beautiful to find for oneself a kind of an aim. I'm am in search of the Holy Grail and I want to find it regardless of the cost and if, in trying to find it, I discover that there are many obstacles put in my way, that if in my perigrinations I run into all kinds of troubles and temptations and I see Venus, and I am courted as it were and I fall and I cannot get up so easily, and many friends who tell me one thing or another, and my own manifestations which make me believe the truth, but I don't know enough about myself to be able to distinguish it. That's exactly the character of this land of a search. How can I, out of the experiences of the verifications of myself, regarding the application of the law of Objectivity into my daily life. ~~so~~ How can I divide that what is right and that of course then could become more and more pure. And what is it that I have to let go, and at what time do I have to let it go? And when do I really know that I have extracted from it what is sufficient so that then what is left I call it dross,- it is that kind of substance that is of no use for me. It is like an excrement. I want to get rid of it because it is no use anymore for further digesting.

The problem all the time for myself in eating and to purge myself so that that what has been cluttering into my brain and sitting there

and having sometimes the best seats, that I go around with the dust pan and a broom and clean it up and not only with a broom, but maybe a cloth to get into different corners or spray it in some way, or see if the particles of dust are still there; and perhaps I even want to make the shelves start to shine and gleam and polish, and use material in order to prepare that what is being left for the possibility of remaining permanent.

The possessions that one has in the beginning and are accumulating during one's life, many times they remain pieces of a museum, and you look at it once in a while and you enjoy it senti--sentimentally, you have tears in your eyes about saying such and such and do you remember how that was? It is right, but don't spend too much time on it, because the time is now and not in the past. And one wants to be able to stand on that what is right as a past, but 'to stand on' means I use it to proceed. It is not that I give it a kick, but it is useful for me to have a point from where I can actually begin to walk.

I talk about the different affects that Work will have on you as the years will go by. And I want to warn you in advance. I want to tell you not to be discouraged, simply that you do not understand as yet certain things, or that perhaps the obstacles are a little bit too large to overcome or that what is the bondage of yourself to your earth happens to be very strong in certain cases. And that you could continue to accept yourself even with bondage, that you could have this kind of, I call it now 'I' but perhaps the word self-realization is perhaps as good as any, because it

is really the experience I have as a result of such realization which makes real to me the existance of myself, and myself as myself is pure, it was pure. It is life, it comes to earth, it gets soiled and I want to purify, this is what I mean by cleaning out the shelves of my memory so that ~~it~~ is not going to be full of ballast and sawdust. So that it ~~is~~ actually that what is there can be used and is ready to be used. And that I don't have to hunt for it all the time because I put it in the wrong place or the index fails me or the folder ~~is~~ stuck together with another one or a paper clip somehow or ~~another~~ got mixed with another piece of paper and right there it is on the back of it and I've never seen it, until, of course I wouldn't have seen it, until I clean it up, and look at each one individually.

What is study of oneself? You take your manifestations. You begin with a knowledge of yourself and the self of yourself which is quite familiar to you. You start by looking in the mirror. It is an image and you can translate left to right and right to left. It's not so difficult, particularly when the image in the mirror can move. And you also know that that what is the image in the mirror is not reality. It's only an image. But you are in front. We call that reality. And you see yourself as you behave in ordinary ways, expressions on your face, or standing in some way or ~~another~~ and looking at your posture, and going away from the mirror and walking towards it, and seeing yourself walk. There you are, this creature with manifestations, doing this or that. So you keep the mirror. If you can, do a movement in front of it. Study yourself,

where your head is when you move it, when it has to turn left or right how far, a little bit, a little bit, down, up. Move your arms, First Obligatory, look at it, that's you, doing the movement. You count, you put yourself under a certain obligation of your mind telling you, telling your body what to move. You become acquainted, you walk away, you have an image still in your mind. This was you in the mirror. You walk away. You turn first so that you become equal to the image. You face now, the same way as the image fail... faces, has faced you. This time right is right and left is left. You walk away from the mirror. The image is still there. Can you be aware. Can you then be aware of you walking, as you walk away from the mirror, with the imprint of the image still quite vivid in your mind. And you say, "This creature now walks".

What takes place? You make the image a reality because the image now is exactly the same as you are, and you make a statement about the reality of yourself. And the realization of yourself simply as a form in which there is life and which life makes you walk, that then there is a realization somewhere in you, and also that you can accept. You exist. This body, it walks away from the mirror. It walks, you leave off, away from the mirror. You say 'it exists, and walks'. Something takes place in you of that kind of a realization and it belongs to the level of your being and it is not dependant on your mind or on your heart or on any kind of an emotional state or in any form of your little emotional nerve nodes which I talked about and it is not even limited to what is in your mind as a little section now we call it once in a while a department where 'I' can preside. No, it is your Being which is realizing that your self

exists and it happens to walk.

There is so little difference between the usage of such words when they are reduced to the principle of existance and the acceptance of oneself then as a fact of existing as life belonging to you, And the manifestations, they fall away because they have no particular use for you then. If you have found life you are grateful for the form showing you where it was.

I think these kind of ideas have to penetrate more and more into you. So that when you are doubtful, ^{that} you come back again and again, and time over time, and many times without really wishing, sometimes antagonistically wishing to find the Holy Grail for yourself. Where is it that is the center of your solar system within your body? Where is it that is your world becomes objective? Try to understand that when gradually when different manifestations will drop away, that something can remain. And it has to be an existance because originally the manifestation came from somewhere. That is, it is affected by the outside world, but I have a power to let that what is affecting me penetrate within me, and I want to dig a road towards my heart and further to come to the essential essence, the principle which is back of each manifestation, the concept which is back of each sentence; the logicality which is back of a string of words connected in a certain way together to make sense.

I say don't...don't worry. And at the same time I say do worry. And it sounds contradictory because if I say don't worry, I'm so afraid that I sit down ^{and} let God do it. And that I then go over in believing in the doctrine that I cannot do it and that I need help and that I forget that if I

want to go across the 'fa' bridge I have to go there because God will not come across the bridge for me. I have to go. That is the time of course, that I keep on wishing to Work. Then I say 'Don't worry, then only, worry about Work, that it is legitimate that I worry because...' And this happens when one gets a little older, because I know time then becomes a little limited. And there are so many things one wants to do, and it is possibly necessary to do them. Also that we don't know. We simply go on ~~the an~~ assumption that one has to Work. We simply say ~~that~~ it is not right to be lazy. And my question always is, 'why not'? The question that causes worry is "If I believe in infinity and I am now infinite but I don't know it, ^{I'm} ~~I am~~ not at fault that I don't know it, but it happens because I was born here. And whoever caused me to be born will have the responsibility to wake me up.

You see I assign, of course, to such concepts of God and Infinity ordinary sense with which I'm familiar in my ordinary language of unconsciousness. And then, I become a little bit pedantic because I have a feeling that it is not up to me. And you might almost say, if they want me they may as well come and tell me. Why should I go to them. If they value me as I am and how wonderful or whatever it is that I represent. And if they think it is necessary for me to get and ~~to~~ sit in the circle and be recognized and ~~be~~ admitted to the inner circle, it is their problem and not mine. And honestly, there is no answer to that. I think it is a question which will stay with you. And it will cause you, every once and a while ~~a~~ tremendous amount of trouble. Why work, because I'm not

responsible for my birth and without any question I will die. It's all taken out of my hands. Why should it not be up to the higher forces of being and ^{the} angels and ^{the} archangels and the rest to tell me, because if I am worthy to become a soul, my duty then is, as soul to help them if that is where I have to go. Then it's up to them to come and get me.

I say this problem will remain in existance. You will not solve it until there is enough consciousness and conscience so that the two can solve each other in that problem. Because it is a problem of unity. It's a problem in which such contradictions cannot exist anymore because there is no longer any form to put them in words. And the words which I now use are the result of an unconscious state with which I have become familiar since I was born, and which now prevents me from seeing the truth because I cannot, as yet, make the form sufficiently transparent to reach that ^{what} which is life as essence and essential quality and essential essence for myself. And without putting any blame, I simply say it will, ultimately, whenever that is ultimate, whenever that is in the reaching of an endlessness, whenever it is that the point can exist without a dimensional quality, that that what is time has been swallowed up by me, as being eaten by me, that that what are manifestations which are in the way and now... [↑] now considered sinful from the standpoint of God, ^{then} I have eaten sin in order to digest and to throw out what I don't need any longer because my seriousness requires that I look at that what is an opportunity for me to extract from it to the fullest extent to whatever I am capable of extracting at any one time. This is what I mean that when I want to continue there is this compelling

force which makes me to say that regardless of all contradictions and paradoxes I will ascribe it to everything existing on the earth in order to produce for me more of a bondage and by associations and rationalizations and all kinds of tricks of my mind that I am finally convinced that I should stay here and just wait and wait and in the meantime the oil of my lamp even if it is burning ^{now} will disappear and I don't sustain it and ^{then} after sometime, the tank is empty and I am empty and I will be thrown in the utter darkness.

Try to see these kind of contrasts for yourself, the compelling force and also the attracting force, that what causes me to wish to walk and that what causes me to see me walk, and that what concerns me when I walk, what is it that sees me walking, and what is the quality of that I must believe in.

The Barn has no meaning ^{for} to anyone who has too much to do in the outside world. The Barn cannot have a meaning for anyone who has to spend energy in order to fulfill for his ordinary unconscious living such energy that will not enable him to do anything as far as the Barn is concerned. There is no quarrel to find with anyone of that kind but the Barn only exists for those in whom there is a little hope, I called it several times a little pilot light, that it can be lit up because of the atmosphere creating, as if that what exists in the Barn has a certain power because of its atmosphere kindling the pilot light into a bigger flame and giving it oxygen, let's say, ready as food to be digested to use it then for the purpose of a further development of oneself because one wishes, and if there is no wish, stay away from the Barn. Don't come. I don't ask you to come. When you

come, you come! God cannot prevent you, I will never, if you're honest and serious. If you wish, you can, and you can grow. Take what you can. Use it, don't misuse it. Keep it always on a level where it belongs. Don't try to joke about it. But when the attitude is right and you know it for yourself; when you feel that perhaps there is an answer to certain questions you might have, or that simply the fact of being here or simply the fact that there is something that every once and awhile comes to you as a self-realization of yourself, that without putting it in any kind of a word, which may be exactly the same as the person sitting next to you, let him be whatever he is, you are with yourself in that kind of a realization of the oneness of something existing for you in that way. You can explain it to yourself and ultimately, if you have to, you can explain that to the Archangel Gabriel or Saint Peter or even God Himself.

What we need is that kind of a strength to believe in yourself and never mind what anyone else tells you. This assurance of the strength ^{within} ~~with~~ you yourself of course I call solidity. It is that what I really am and where the crystalization of me is my life crystallized in the nucleus of myself. ^{Magnetic} Magnet Center is a nucleus, from there it starts to radiate, that what affects the rest of the world are the radiations; that what affects me in further growth are the emanations of a nucleus existing because one wants to have this nucleus become an entity to be able to withstand the onslaughts of all kind of questions of the world. So that one will know what to say at the time properly and simply, and not to lose oneself in all kinds of discussions but ^{simply} to bring back that what is necessary for a

person to have clarity, and not bamboozle him and making him confused with all kind of other little statements which don't mean anything and ~~which~~ perhaps can detract from his interest. Don't allow it, for yourself. Use any word, use A or B or C and attach to it your meaning. You will find out what is the real meaning, ^{in time,} ~~in time,~~ You will know that the paradoxes will disappear because they don't belong, in a sense, to eternity. That is why one uses the phrase 'Subspatia Eternitatus'. As seen from above, in which then everything existing on earth also is reduced to the existance of the earth as a point from that standpoint, and within the earth itself and the atmosphere, mankind, struggling for their deliverance from the bondage of this earth with their bodies, struggling with their bodies to understand the wishes and to see what is needed to put the accent on the consciousness and conscience, and then gradually, and really quite gradually, develop a will of your own.

Don't look at Work as something that will automatically, when you once understand it, and when you once have tried to apply it and once, perhaps, have had an experience, that then you can leave it alone. It is the constancy of the fight, the constancy of the readiness, the constancy of the wish to eat, and, I assure, you, the constancy of the necessity to purge yourself. Whatever can help you with that, a concept of Christ or even a personage like Jesus or a messenger from above like Ashiata Shiemash, giving you hope, telling you what to do for forty days, when he retired to the mountain and came back, not with the Ten Commandments but with (2) a statement, sometimes a legominism, which of course as legominism is a paradox and a statement of the rules of objective morality and a statement of hope and faith and love. That kind of ~~2~~, how will I call

it, treasure, as enunciated by Gurdjieff, is given for us in a form we can understand as given in different ways to the world at different times through different messengers to remind them of their birthright, to help them to become free. A realization of oneself is many times the realization that that experience exists and that because of this as an experience once occurs... occurring in one's life, that it remains possible to be experienced again. This is the hope. You see it is first the faith of the realization that I experience which gives me the strength. It is the hope then for the future, dependant on the consciousness and conscience, that then it might happen again. And when this does happen it is the love which gives me the strength to continue in gratitude towards the All Father Maintainer.

Tomorrow, Sunday, you must Work. You must not forget. You must remember. Don't become superficial. Don't lose yourself, not too soon. Ordinary life will take over by itself. You don't have to make any attempts to go back to ordinary life. It will assert itself before you know it. It does require strength to hold on to something for yourself that you believe in, and that you feel, I say it is compelling. It is a necessity. It's a saving grace. It saves you. It is the gratitude which is needed for the recognition ^{of} ~~for~~ that kind of grace which is given to you.

Work, with pleasure, with understanding. Work with verification. Work for yourself within. Work on your room, your Kesdjanian room. Decorate it with the truth, with the facts of your inner life. Sit in that

room once and awhile, and wish to understand the language of your emotions. Hope for God to come when you pray. Come to yourself in order to realize your limitations and at the same time the wish of eternity which is within you, within all of us.

Goodnight everybody. Have a good evening. Have a good day tomorrow.

I will stay here tonight because I will be at movements. So you can leave when you wish. For those who come to movements, come as quickly as you can. No loitering. We start as soon as possible.

END TAPE

Trans: Katie Heffel

Rough: Jessica & Nina